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Father Appleton, Mrs. Fisher and the Archbishop of Canterbury at Oyama

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MOTHER LYDIA SELLON AND THE SOCIETY OF ST. JOHN THE EVANGELIST

The Rev. Thomas J. Williams

THE role of "Restorer of the Religious Life in the English Church", accredited to Mother Priscilla Lyd'a Sellon by Dr. Pusey, was not confined to her activities in founding in 1848 the Devonport Society of Sisters of Mercy or in salvaging the first Community of the Revival, the Sisterhood of the Holy Cross, by uniting it in 1856 with her own foundation in the present Society of the Most Holy Trinity. It was she who in 1854 answered the challenge, "Why can not the Church of England have Sisters of Charity to minister to our men at the front in the East?" by sending Sisters of her own Society and of the older Community with Florence Nightingale to Scutari. Already she and her Sisters had proved their courage and skill in nursing victims of the cholera epidemics at Plymouth in 1849 and 1853. It was she who conceived the idea of training women and girls in remunerative professional skills, notably printing, rather than for the ill-paid work of governesses or domestic servants.

It was Mother Lydia who introduced English Churchfolk to devotion to the Sacred Heart of Jesus by dedicating one of the three Orders of her Society to our Lord in that mystery and by instituting among them the observance of the Holy Hour. For a full account of her labors for the betterment of the spiritual, moral, and physical condition of the poor of Bristol, London, and Plymouth, the reader is referred to her biography, published in 1950, entitled *Priscilla Lydia Sellon.* Since the publication of that book, evidence has come to light of mission-work and schools established in Manchester in the slums of Cheetwood in 1869 or 1870; and of like activities among the tin-miners of Cornwall, probably as early as 1868. It is not, however, with these by-products of the Religious Life that we are concerned, but rather with Mother Lydia's active share in the development and growth of that life outside her own Com-

Mother Lydia Sellon and The Society of St. John the Evangelist

munity — more specifically, her close relations with two of the 'founding Fathers' of the Society of St. John the Evangelist from its earliest years, and her interest in its work overseas.

As early as 1861 Mother Lydia had been active in fostering the aspiration of the eccentric Brother (later, Father) Ignatius to be the reviver of the Religious Life for men in the Church of England according to what he supposed to be the Benedictine pattern. Seven years later (1868) she was instrumental in the restoration to the English Church of the Benedictine life for women under the leadership of Father Ignatius and one of her own Sisters of Charity[1], who had been for a short time a professed Sister of St. Margaret, East Grinstead. This lady, Miss Emily Harriet Stewart, known at Devonport and East Grinstead as "Sister Ella", is better known as Mother Mary Hilda, Lady Abbess of the Community of SS. Mary and Scholastica, sometime of Malling Abbey.

[1] "The Third Order of the Devonport Society," dedicated to God the "Holy Ghost" and "denominated 'of St. Cross' ", was composed of women known as "Sisters of Charity", who lived either in Community at St. Saviour's Home, Osnaburgh Street, Regent's Park, under temporary vows, renewable every two years, or in their own homes — but in either case ministering to the poor of Spital fields and Bethnal Green.

In 1864 Mother Lydia won the distinction of being the first Anglican Superior to send Religious to the mission field overseas. In that year in response to an urgent plea for Sisters by Bishop Staley of Honolulu and the Dowager Queen Emma of the Sandwich Islands, she sent three members of her Society to Hawaii, two of whom had been at Scutari with Miss Nightingale. Three years later, in 1867, ignoring the handicaps of paralysis and rapidly developing symptoms of tuberculosis, the "Valiant Woman" of Devenport crossed the Atlantic and the Isthmus of Panama, sailed up the Pacific Coast to San Francisco, and thence across the Pacific to Honolulu, accompanied by three fresh recruits from her Society. At her own expense the Mother erected a school for native girls in Honolulu, still flourishing, known as St. Andrew's Priory.

The facts narrated in the two preceding paragraphs are well known to students of the history of the monastic revival in the Anglican Communion. The Hawaiian venture is also outstanding in annals of Anglican missionary achievement and in Hawaiian social history. Long forgotten (if ever widely known) have been Mother Lydia's interest in the beginnings of the Society of St. John the Evangelist and her relations with two of the four founding Fathers. Thanks to the researches of Mr. Allan W. Campbell of Edinburgh, in the library of Pusey House, Oxford, a collection of letters written by Mother Lydia to the Hon. Charles Linley Wood (better known as the second Viscount Halifax) between the years 1866 and 1876, was discovered to be no longer at Hickleton but at Pusey House. With the permission of the Principal of Pusey House, a photostatic copy was made of the entire collection and through the kind offices of Mr. Campbell put at the service of the writer of this article.

Readers of Mr. J. G. Lockhart's life of Lord Halifax (Vol. I, 135) will remember that Mr. Wood (as he then was) served as a volunteer orderly and supervisor of supplies in the cholera hospital established by Mother Lydia in Commercial Street, Spitalfields, in the summer of 1866. That Father Charles Chapman Grafton[2]; and Father Simeon Wilberforce O'Neill of the nascent Society of St. John the Evangelist were equally active helpers one learns from Mother Kate's *Memories of a Sister of St. Saviour's Priory* (pp. 85,446) and from Bishop Grafton's autobiography, *A Journey Godward* (pages 42-43).

[2] A priest of the American Episcopal Church, later Bishop of Fond du Lac. It was through these Fathers, with whom he had been associated at first as an aspirant and later as a Lay Associate, that Mr. Wood was induced to offer his services to Mother Lydia. In a letter to his father, quoted by Mr. Lockhart[3], Mr. Wood admits that he had expected to be unfavorably impressed by the Devonport Mother, thanks, no doubt the misrepresentations of anti-Sellon pamphlets and books published betewen 1849 and 1863. In the same letter he tells of the early reversal of his attitude which was the beginning of an admiring devotion inspired by closer acquaintance.

[3] *Charles Linley Wood, Second Viscount Halifax,* Vol. I, page 135.

Mother Lydia Sellon and The Society of St. John the Evangelist

Unfortunately, when *Priscilla Lydia Sellon* was written (1933-50) the author did not have access to the voluminous and informing collections of letters which was at that time in possession of the present Earl of Halifax. The letters reveal a side of Mother Lydia's character not manifested in the few letters which have been preserved outside the Pusey House collection. That aspect of the letters, however, is not relevant to the subject with which this article is concerned: Mather Lydia's unabated interest in the respective careers of her former hospital aides, Father Grafton and Father O'Neill, and in the work and fortunes of their newly founded Society. Ill and over-taxed as she was, Mother Lydia was not content to limit her interest to her own work, immediately in hand, of establishing a home and school for poor boys in the slums of Cheetwood, Manchester, and the betterment of the spiritual, moral and physical condition of the families of the tin-miners of Cornwall[4]. She was at the same time considering the invitation of the Bishop of Calcutta, first made in 1868 and renewed in 1875, to bring or send a colony of Sisters to India. If her own frail health and the lack of available Sisters prevented her from planting a branch of her Society in Calcutta, she had the satisfaction of seeing her friend of cholera days, Father O'Neill, set out in 1874 to plough the field for a later sowing of the seeds of Anglican monasticism in India. If she could not heed the call of the Church in the United States to send Sisters of her Society to undertake the management of a hospital in Boston, she saw her other friend and helper, Father Grafton, return to his native New England, in 1873 to revive[5] the Religious Life for men in the Episcopal Church, accompanied by the Mother Superior and one of the Sisters of St. Margaret, East Grinstead, whose mission was to negotiate the management by the Sisters of the Newly established Children's Hospital in Boston.

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[4]In an article on "Sisterhood Life" published in *The Church and the World* (1867-8), among the works of the Devonport Society are listed two in Cornwall, at Falmouth and Carnmenellis respectively. The work at Falmouth was under the direction of the Vicar of All Saints' Church. The nature of the work at Carnmenellis was not specified, and its very existence was unknown to the Sisters at Ascot when *Priscilla Lydia Sellon* was written.

As Carnmenellis is in the tin-mining district it is evident, from Mother Lydia's concern for the miners' families, that the Sisters' work there was among the miners. Three of Mother Lydia's letters to Mr. Wood were written in Cornwall, which she designated "one of the loves of my life".

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[5]The monastic life for men had been essayed under the direction of the Rt. Reverend Levi Silliman Ives, Bishop of North Carolina, at Valle Crucis, but had been strangled soon after birth by the persecution of the militant Protestantism which eventually drove Bishop Ives into the Roman Catholic Church. One of the "founding fathers" of S.S.J.E., the Rev. Oliver Sherman Prescott, had been a "monk" at Valle Crucis.

The foregoing introduction will have furnished the reader with a frame and setting for the excerpts from Mother Lydia's letters which follow.

Writing on 10th September, 1868, from "The Foreign Mission House", Chale, Isle of Wight — otherwise known as "Southlands, Blackgang Chine" — where she was recuperating from one of her frequent illnesses, Mother Lydia, recalling the days, already "lang syne", when she was associated with Mr. Wood, Father Grafton, and Father O'Neill in the cholera hospital, makes following mention of the two Fathers:

> "Father Grafton you no doubt see occasionally. I have not this year, yet I have not been without most pleasant intercourse with him and Fr. O'Neill . . . What pleasant people we all were in those days (1866) to be sure! Doubtless we are all so still!

> "My thoughts and time have this year been as much occupied almost on foreign as on home work. One thing has greatly refreshed me. The Bishop of Calcutta offers me, *himself, to administer the three vows of a public Religious Profession,* to the Sisters when I found a house there. I have the most admirable letter from him about it. But I tell you this *in confidence,* as I do not wish to expose him to trouble or controversy prematurely on this subject, overwhelmed as he is. And I can not go to India this year. Also I have received a very pleasant hearty address from the American Church offering cordial assistance and welcome to detachment of the Society. There are a number of pleasant things I could tell you with regard to such things when we meet again, but they are too lengthy to write of. But this is sufficient to show you how the Religious Life is valued and welcomed in all quarters of the globe. Twenty-one years ago I

Mother Lydia Sellon

was nearly killed for wearing the black dress and the black cross[6]. And now I can only say, 'See, what hath God wrought.' There is but one grief, that there is no possibility of supplying the urgent demands for 'moniates' so fast."

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[6] "Twenty-one" is an error of memory for "twenty" or, more probably, "nineteen', as Mother Lydia did not begin her work in the slums of the Three Towns until 1848. Active persecution did not begin until 1849.

The next reference to Father O'Neill is found in a letter dated 20th December, 1870. The Mother wrote:

"I had a letter written on St. Simon and St. Jude's Day from Father O'Neill, which from moving about I did not receive till All Saints' Day — the day they sailed for America. Fr. Grafton was here the other day full of thankfulness and hope about their missions. These dear fathers always write so full of affection — just as if we had only parted yesterday. Yet I had not seen them since the cholera days (1866), except Fr. Grafton once.

Readers of Bishop Grafton's autobiography, *A Journey Godward*, (pp. 46-47), will remember his account of Father O'Neill's passing attack of "Roman Fever" and of his recovery wrought by the prayers and patient wisdom of Father Grafton. At the end of January, 1871, Mather Lydia wrote to Mr. Wood:

"I am quite dismayed about dear Fr. O'Neill — injudicious he often was; he seemed to be so *on principle!* And often it made me quite angry. But one could never be vexed for more than a moment with one so good and so affectionate. It is distressing that there should be any even temporary check to the admirable work of the Evangelist Fathers, But it can be *but* temporary, and may be a cross which in the end bear flowers and fruit. (I have not seen any notice of it.)"

In a post-script to a letter to Mr. Wood, dated 8th January, 1874, Mother Lydia wrote of Father O'Neill's impending departure for India:

"I heard from dear Fathers Grafton and O'Neill some time ago. No doubt you know that Fr. O'Neill is on the point of going to India. It is curious and a circumstance still belonging to the temporary hospital, that though separated for years and some of us in three different parts of the globe (Fr. O'Neill will soon be in a fourth), we all care for each other in exacting the same degree as when we parted." (Father Grafton was in America, three of the Sisters who had worked in the cholera hospital were in Hawaii, and Mother Lydia was, of course, in England. — T.J.W.)

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To letters written early in the following year contain important references to Father O'Neill and his work in India. In a letter dated 7th January, 1875, Mother Lydia wrote:

> "I had a letter from our friend Father McNeill (sic) the other day. He seems quite well. He does not give me any details of his work: he likes rather to write as he talks; that is to say, on more abstract subjects."

Three days later (10th January) she wrote more fully of the contents of the aforementioned — or, perhaps, a later letter:

> "I had a very interesting letter from Father O'Neill, written as usual on SS. Simean's (sic) and Jude's day, exceedingly urgent that I would send Sisters to the Bishop of Calcutta. I have had a good deal from the Bishop also before to that effect, but every one is so full of work that I think the Bishop and I must wait for your Mary"[7].

[7] Lady Alexander Mary Elizabeth Wood, born in 1871, of whom Mother Lydia wrote to her father 'congratulating him on having a little daughter': "I wish she may grow up to be a great and good Religious". Mother Lydia's wish was not realized. In 1898 the Lady Mary was married to Captain Hugh Sutton of the Coldstream Guards.

Under date of 12 October, 1876, Dr. Pusey wrote to the Bishop of Honolulu that the Reverend Mother was very ill — too ill to write herself to the Bishop on matters of grave moment to the Honolulu Mission. Her illness had been brought on by the shock of Mother Eldress Catherine's secession to the Roman Catholic Church in the previous August. By the end of October, however, she had rallied sufficiently to dictate[8] a letter to Mr. Wood, dated 26 October, less than a month before her death:

[8] Many of the letters of Mother Lydia in the Pusey House collection were dictated — in one instance, she explains, because she was unable to use her right hand. This was in January, 1874. All letters written after that date are in other handwriting than the Mother's. At an earlier date (1871) she 'was thought to be going blind'.

> "Mr. Blackiston ...is eminently disagreeable to me just now, for having dissuaded two youths (whom Father Benson was going to take as lay-brothers) from going to Cowley, based 'upon all that he saw and suffered at Cowley!' for which life I suppose he had no manner of vocation. The old-fashioned battle between the regulars and the seculars."

Cowley

This was the last letter written by Mother Lydia to Mr. Wood before her death. On the 18 November, while still at West Malvern, here she had been the guest of Dr. Pusey since June, the Mother suffered a stroke which left her in a coma for twenty hours. Release came at last on the feast of St. Edmund, King and Martyr, 20th November, 1876. It is significant of her deep interest in the Society of St. John the Evangelist that one of her last concerns, outside the troubled affairs of her own Community, was for the good estate of that Society.

THE QUIET WONDERS

How tall is silence, measured by surmise,
When one contemplates endless skies.
How deep is silence, too immense to tally,
When one imagines a sea-buried valley.
How small is silence when one catches in flight
Whispers of birdwings on a winter night.
How sweet is silence, easy to obey,
Falling upon one at the close of day.
How holy silence, rich beyond compare,
When one come at last to evening prayer.

Lisbeth Tarrant

"And When He Came Near . . . he beheld the city."
LUKE 19:41

A SERMON

By FATHER MCDONALD, S.S.J.E.

THIS text is taken from the account of Our Lord's entry into Jerusalem on Palm Sunday. Coming down the winding road from the Mount of Olives, He paused to gaze towards the holy city stretched out before Him and the temple which was its focal point.

As we consider this narrative, we see that this episode of Our Lord's coming to the city and entering it and the cleansing of the Temple is a parallel to His coming into the human heart which waits for the Coming of the Lord. In a certain sense, this Gospel reminds us of Advent when we anticipate the Coming of the Lord. And so often throughout the Church Year our minds are brought back repeatedly to Our Lord as He comes to us again and again.

As we contemplate Our Lord as He appears before the temple of our hearts where He desires to enter and to be received with happiness and willingness by us and by all who are of His Mystical family, we are reminded of the words of the prophet Malachi: "And the Lord whom ye seek will suddenly come to His Temple." "Behold," says the Lord, in the Revelation according to St. John, "I stand at the door and knock. If any man hear my voice and open the door I will come in to him." (Rev. 3:20)

Our Lord gazes lovingly at the holy city, Jerusalem. And He stands to-day, every day, before my heart and your heart, longing and yearning for an opening where He can make an entrance. It does not have to be a large door but it has to be large enough for Him to enter and there to have room. He has to have a hearty welcome as He makes His entry into the heart that invites Him to come and to dwell there.

He beheld the city and so he beholds the heart He comes to possess. Perhaps the heart is totally unaware that He is actually coming to possess it. Apparently those who were in the Temple at Jerusalem, who prayed for the coming of the Messiah were not expecting Him for whom they longed.

St. Luke goes on to tell us about that scene in the temple — "And He went into the temple." Jesus knew what was going on there and so He was prepared for what He was about to encounter. He knew what had to be done there. So He made a scourge of small cords. They were not made to injure anyone; they were merely used to chase away that which was making the temple an unholy place instead of a place where He could come and find abiding room. And we think how, later on, when Jesus was finally at the mercy of His enemies, they made a scourge of heavy leather with sharp bits of bronze at the end of each thong to tear His holy flesh as He was beaten with it. That was done to destroy Him. But He came with His scourge to purge and to cleanse and to purify — and so He does within our hearts. His enemies came upon Him to put Him to death. Jesus went into the temple to rededicate it to its proper use, and so He entered with the scourge to chase away the evil that stood in His way. He tried to penetrate into the impenitent hearts that would have none of His love and foregiveness.

Our Lord never enters the temple empty-handed. He never comes into the hearts of His faithful people without some gift and token of His love. And always He comes bringing with Him the Cross and the marks of His Sacred Passion.

How many of us there are who seem to resent this particular generosity on the part of Our Lord! We are under the impression that the Cross is no longer needed and that we, for our part, can do very well without it. And yet we were signed with it in Holy Baptism. And also every confession we make has to be sealed with His Holy Cross, otherwise it is not a true and humble act of penitence. Sometimes, indeed, most times, our Confessions are painful and we seem to bear in our hearts and minds the marks of the Lord Jesus.

Again, when Jesus enters the temple of our hearts in the Most Blessed Sacrament, He renews in us the memory of His Sacred Passion. Do we wonder why at times there is no feeling of pleasure when we come to the Altar and meet Him there? Do we wonder that when we come to be united with Him there, that the Cross comes along with Him? And since Our Lord still bears upon His

Risen, Glorified Body the marks we helped to place there, He always brings them along with Him to remind us of the promise He has made to us: "Lo," (see), "I am with you always." He brings these gifts to remind us of the promises we have made to Him to "continue Christ's faithful soldiers and servants unto our life's end."

And we have the same experience in our life of prayer. The so-called difficulties we seem to have in our prayer life are not *His* difficulties but *ours*. We ask Him to come into our hearts but we do not seem to pay too much attention to Him when He does come. We expect Him to do everything when, on the other hand, we do practically nothing to keep Him before our minds and to open wide our hearts to Him. We think we are praying when we simply demand of Him something we happen to want for the moment. So many of us think that is all there is to prayer — just asking for what we want.

Then, also, so often when Jesus enters the temple of our heart with His Cross, we stop praying. It would be a very pleasant thing, would it not, if instead of offering us a share in His Cross, Jesus would keep the Cross to Himself — and dole out to us only the things we happen to like! But we must remember that praying does not mean that we get what we like always, or even that we like what we get: but that we accept in faith and in love what He offers us as a gift that comes directly from Him to us.

Then, at the close of the Gospel for to-day we read "And He taught daily in the temple" — every day. It was because He loved the temple that Jesus longed to make an entrance there. It was because He had a rightful place there that Our Lord was intent upon occupying that place in the temple. It was because He wanted all souls, He wanted us, to know Him and His holy word that He taught daily in His Father's House.

And now, to those who are willing and courteous enough to make place for Him in their hearts, to give Him the time and the room there, to listen to His words, He speaks and enables us to learn what He teaches us each day. Our Lord teaches us what we cannot find in books. He teaches us where and when He may be found, and how we can keep Him, and keep with Him.

Right here it might be interesting to reflect that the money-changers, the merchants, those who trafficked in goods, those who carried their wares through the temple, did not reenter while He taught there daily. Our Lord took command of the temple that He Himself had come to possess. And so He does in our hearts if we have the desire to have Him enter and to take what we offer Him. Let us remember that Our Lord comes to us but it is for us to give Him an entrance when He does come. And likewise we must realize that He must have full and entire possession of what we offer Him.

These contacts with our Lord must be daily, if we are to learn His teaching, not just sporadic affairs that have little or no effect upon our lives. We must be drilled to watch for Him, we must train our hearts to listen for His voice however still and small it may be.

At times Our Lord may just pass by silently and then go on His way. Nevertheless, we do remember, and we know that He did pass by, and was very near us. Sometimes He struggles on His Way and to other times He tarries awhile and gazes longingly towards us. And there are other times when He suffers within us and He rejoices because in suffering He has a place within our hearts. When He does come, Jesus drives out of our hearts the money-changers and the traffickers. And He always leaves a blessing because His Holy Spirit remains there.

There are two gifts which Saint Paul points out that come to us from Our Lord — True wisdom and the gift of understanding. These come to us because Our Lord comes to us. They are the eventual results of our daily contacts with Him. True wisdom gives us the power to know and to value and to love heavenly things — in other words, the things of Our Lord. It enables us to recognize Our Lord when He comes to us and to know how to keep Him within the temple of our hearts that we may always find Him there. And likewise, with understanding, we begin to comprehend, to see something of His mind and of His holy Will for us. We are able to grasp what the superficial and shallow mind can never see. We do this — this growing in wisdom and understanding, through what we experience day by day as we never cease "Looking unto Jesus."

A Sermon

Day by day He gives us the power, as we listen to His voice, to learn of Him and also the grace to recognize Him as we see Him in others. It may be difficult to recognize Him in some people. But at least we are able to see them as they try to get close to Him and to cling to Him for what He is able to give them.

How many countless temples there are in this world that have no place, no room for Him! How many souls so busy with their own merchandizing that they will not make room for Him to enter! How especially necessary therefore, it is for each one of the friends of Our Lord today to make Him welcome, to make room for Him. One of the chief labors and duties of each one of us who count ourselves as His friends is to help Him to clear and to cleanse the temple that belongs to us — my temple; your temple. To make ready that part of His Mystical Body that He has given to me; to safe guard it and keep it open wide for Him, daily — not just until I feel tired and weary, not just until I feel hungry and thirsty, not just until I am sick and lonely, not just until I am crucified: but until "His Coming again."

"COME UNTO ME"

By Cornelia Macrae Hall

"Come unto Me." There is a light that shineth
Upon the world to-day and evermore.
Our eyes grow dim and often fail to fathom
Its hallowed meaning, ere life's span is o'er.

"Come unto Me." My heart feels someone knocking
Upon its door, who longs to set me free
From years of sin, that I may know His glory,
A voice is calling, "Oh, abide with Me."

"Come unto Me." There is a picture painted
That time can never take from anyone.
A vision of His love and understanding, —
For you and me, the risen Lord hath come.

"Come unto Me." Oh hear the voice resounding
Beyond the veil whence all who come are blessed.
It is the Saviour with His arms uplifted.
"Come unto Me and I will give you rest."

THE EUCHARISTIC PRAYER

Principles of Revision

By Father Lawrence Wrathall, C.R.

THE central act of Christian worship is the service of the altar, and the central prayer within that service is the Eucharistic prayer, which, as the word implies, is a prayer of thanksgiving, wherein the bread and wine are consecrated and offered to Almighty God.

In the New Testament, the Greek words for 'thanksgiving' and for 'blessing' are practically interchangeable; a Jew, in asking a blessing before a meal, never said 'Bless this food . . .', but 'Blessed be God . . .' *i.e.* 'Thanks be given to God'. A good example of Jewish blessing: 'Blessed are thou, O Lord God, King Eternal, who bringest forth bread from the earth.'

At the Last Supper our Saviour blessed the bread and the wine, which he pronounced to be his Body and Blood, by giving thanks. But what words he used in so doing we are not told. The Church, following his divine example, has from the earliest times evolved and used a Eucharistic prayer — a prayer of giving thanks — for the consecration and offering of the Holy Mysteries. The earliest reference to such a prayer is in the words of St. Paul (1 Corinthians 10:16), the 'cup of blessing which we bless', *i.e.* 'over which we give thanks'. Owing to the absence of a divinely given form of thanksgiving, much was left in the first days of the Church to the discretion of the celebrant.

EARLY EXTEMPORARY FORMS

St. Justin Martyr, who lived within a generation of the last of the Apostles, wrote two accounts of the Eucharist as celebrated in Rome in his time. From these we learn that the prayer was extemporary, but that it followed an accepted pattern:

1. The prayer was Trinitarian (like the Baptismal formula and the Creed). Here is a quotation: 'The president offers up praise and

glory to the Father, through the name of his Son, and of the Holy Ghost, and returns thanks for a good while.'

2. It was a prayer of Thanksgiving. The principal themes were a) Creation, b) the Incarnation, c) Redemption through the Passion, d) the Resurrection. The prayer also included the consecration (as we should say now) of the Bread and Cup.

3. From another of his writings we learn that the Eucharist was sacrificial in character. Quoting Malachi 1:11 'My name is great among the Gentiles: and in every place incense is offered unto my name, and a pure offering', he speaks of 'those Gentiles, namely us, who in every place offer sacrifices to him, the Bread of the Eucharist and the Cup of the Eucharist.' It is 'an offering our Christ delivered to use to offer'.

THE EARLIEST KNOWN CANON

Within a generation of St. Justin extemporary prayer was crystalizing into set forms, one of the earliest being the Eucharistic prayer, or Canon, which occurs in the Apostolic Tradition of St. Hippolytus.

It begins with the familiar dialogue: 'Lift up your hearts . . . Let us give thanks unto our Lord God.' Thanks are then given to the Father who gave his Son to be born for us, who instituted the Eucharist and died for us. After the account of the institution, there follows the sacrificial offering, or oblation, in these words:

> Mindful, therefor, of his death and resurection, we offer to thee this bread and this cup, giving thee thanks because thou hast deemed us worthy to stand before thee and minister unto thee.

This Hippolytan prayer is regarded as the prototype of the ancient Eucharistic prayers, both Eastern and Western.

Our first English Prayer of Consecration in the Prayer Book of 1549 followed the general pattern which prevailed from early times, although somewhat imperfectly.

But three years later under the pressure of foreign reformers, the prayer was broken up:

1. The preface and Sanctus, the introductory giving of thanks, were cut off from the main prayer by the intrusion of the prayer of humble access: 'We do not presume . . .'

2. A paragraph corresponding to the Hippolytean oblation, (Mindful therefore of his death . . .' (quoted above) was completely excluded.

3. The remainder of the second part of the prayer, which followed the words of institution, was removed and placed as an alternative post-communion prayer.

In mutilated form the consecration prayer has remained in the English Prayer Book ever since. The loss is serious and has often been deplored by great and representative churchmen, for the Church was left with a prayer in which three important features no longer appear:

1. The note of thanksgiving is no longer sounded.

2. It is no longer Trinitarian, for there is no mention of the Holy Spirit.

3. It stops short at the point where the sacrificial offering should be expressed.

In 1637 an attempt to reassemble and restore the prayer was made for the Episcopal Church of Scotland. This prepared the way for the Scottish Liturgy, which is, in respect of the Eucharistic Prayer, parent of that in use throughout the Episcopal Church of America since 1784, when Bishop Seabury was consecrated for Connecticut at Aberdeen by three Scottish bishops. In this important matter the Church in Scotland and in the United States was for a long period far in advance of any other parts of the Anglican Communion. Since then, however, worthy revisions have been made in the Provinces of South Africa, Canada, and Japan, and as recently as 1955 the Province of India, Burma, and Ceylon has sanctioned an alternative to the English Communion Office. At the present time the Province of the West Indies has the work of revision in hand.

The Eucharistic Prayer

The principles of restoration and revision can best be illustrated by appending a Eucharistic Prayer based on Anglican revisions already authorized.

1. ALL glory, praise, and thanksgiving be unto thee, O Father Almighty, Everlasting God, for that thou hast created the world and all mankind, and, in the fullness of time, didst give thine only Son Jesus Christ to take our nature upon him and to suffer death upon the Cross for our redemption, who made, by his own oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memoy of that his precious death, until his coming again.

2. Hear us, O merciful Father, we most humbly beseech thee; and vouchsafe to accept these thine own gifts of bread and wine, which we have here set before thee, and so to bless and sanctify them that they may be unto us the Body and Blood of thy Son our Saviour Jesus Christ: who, in the same night in which he was betrayed, took bread, (Here the Priest is to take the Bread into his hands) and when he had given thanks, he brake it, and gave it to his disciples, saying: TAKE, EAT, THIS IS MY BODY WHICH IS GIVEN FOR YOU. DO THIS IN REMEMBRANCE OF ME. Likewise, after supper he took the Cup (Here he is to take the Cup into his hands) and when he had given thanks, he gave it to them, saying: DRINK YE ALL OF THIS; FOR THIS IS MY BLOOD OF THE NEW COVENANT, WHICH IS SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS. DO THIS AS OFT AS YE SHALL DRINK IT IN REMEMBRANCE OF ME.

3. Wherefore, O Lord and heavenly Father, we thy servants with all thy holy People, having in remembrance the blessed passion, mighty resurrection, and glorious ascension of thy beloved Son, do offer here unto thy Divine Majesty this holy Bread of eternal life and this Cup of everlasting salvation, rendering thanks unto thee, for the wonderful redemption which thou hast wrought for us in him. And we beseech thee, O Father, to accept upon thy heavenly Altar this our sacrifice of praise and thanksgiving; and to grant that

by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, with all other benefits of his passion, and at the last day may be numbered in the glorious company of thy Saints.

4. And we pray that by the power of thy Holy Spirit, all we who are partakers of this Holy Communion may worthily receive the most precious Body and Blood of thy Son, and be fulfilled with thy grace and heavenly benediction.

5. And although we be unworthy through our manifold sins, yet here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ thy Son our Lord:

6. BY WHOM, and with whom, and in whom, in the unity of the Holy Ghost, all honour and glory is for ever thine, O Father Almighty, throughout all ages, world without end. (and all the people shall say or sing) AMEN.

NOTES ON THE EUCHARISTIC PRAYER

Paragraph 1. The prayer is *Eucharistic*. The prayer of humble access being restored to the place for which it was written, that is, immediately before Communion, the Preface and Sanctus re bonded into the main prayer by the tie words 'All glory, praise, and thanksgiving . . .' Thanksgiving is then offered for God's word in Creation, for the Birth of Christ, as well as for his atoning Death, and in paragraph 3 (above) remembrance is made of his Resurrection and Ascension.

Paragraph 2. The petition 'Hear us . . .' is based on that of the first English Prayer Book, and emphasises more definitely than the present Prayer Book form, the Consecratory nature of the prayer. It will be noticed that the familiar but archaic word 'Testament' is replaced by 'Covenant'; these are, of course, alternative translations of the same Greek word.

The Eucharistic Prayer

Paragraph 3. The prayer is *sacrificial* in character. In obedience to our Lord's command, we 'do this', making the pure offering or oblation foretold by Malachi, by 'offering to the Divine Majesty the Bread of Eternal Life and the Cup of everlasting salvation.' It is interesting to note in this connection that in the reply to Pope Leo XIII on the question of Anglican Orders, the then Archbishops of Canterbury and York drew attention to these last quoted words, which occur in the Canon of the Roman Mass, as expressing the primitive doctrine of the Eucharistic sacrifice to which the English Church has ever remained faithful.

In this third paragraph reference is made to the work of sanctification which fulfills and crowns the work of redemption, for which, together with creation, thanksgiving has been made in the first part of the prayer.

Paragraph 4. The petition that the Holy Spirit may enable us to make worthy communions completes the *Trinitarian* character of the prayer.

Paragraphs 5 and 6. The offering of ourselves (by which is meant the whole People of God) and the doxology bring the prayer to a close.

In such a prayer, as the one given above, the important features for which we should look occur in due order.

1. It is Trinitarian in structure and sequence.

2. It is Eucharistic. Thanksgiving overtones and governs the entire prayer, and the themes of the primitive Eucharist, Creation, Incarnation, Redemption, and Resurrection are all restored.

3. It is Sacrificial: for the memorial sacrifice is offered in union with Him who is both our Sacrifice and our Eternal Priest.

THE SISTERS OF THE DIVINE CHARITY

Owing largely to the very generous response of so many, the Sisters of The Divine Charity at Harunaso have been able to make a beginning on new living quarters and a permanent Chapel for their very active Community. Father Kimura presided at the breaking of the ground for this new project on March 29th at Harunaso, adjoining the Sisters' present Convent. There will certainly be new life resulting from these long-needed additions.

COMMUNITY CHRONICLE

FATHER WILLIAMS conducted a retreat for the Sisters at all Saints, Catonsville, Md. April 6-11. He preached at the Profession of Sister Mary Michael, S.S.M., Louisburg Square, May 7. He took part in a panel on the Religious Life over C.B.S. television network May 10. He conducted a clergy retreat for the Diocese of Long Island, Garden City, June 4 and on the same day spoke to a group of Associates at the School of Theology on the work of the Society. On June 7 he preached at the Church of the Resurrection, East Elmhurst, L. I. In Denver he conducted a retreat for the St. Anne's Associates June 11-13. The following week he conducted the O.S.A. retreat.

Father Smith preached at St. Paul's Cathedral, Boston, April 3 and 10. He made his official visitations to the houses of St. Mary April 20-23 and May 18-21. He conducted retreats at St. Mary's, Sewanee, Tenn. June 11-14, and June 22-26 paid another visitation to the houses of the sisters.

Father Wessinger conducted a retreat for the Order of St. Anne at Chicago April 13-18. He was at the University of Maine, Orono, for a student Conference May 2-4. He conducted a retreat for the Associates of St. Anne at Arlington June 19-21.

Father Palmer attended a rural conference at Nova Scotia May 8-20. He as present at the Synod of Algoma, Sault Ste. Marie, June 2-4. He will be in charge of various congregations in the Diocese of Algoma during June, July, and August.

Father McDonald conducted a retreat for the St. Anne's Sisters at Arlington June 6-13. He preached at St. Mark's, Mendham, N. J. June 16 on the occasion of the 40th anniversary of the ordination of Fr. Boggess, Associate of the Society.

Father Pederson conducted a retreat for Sisters and also for Lay women at the Convent of the Sisters of the Church, Toronto, June 19-28.

Cowley

Father Upson conducted a retreat at DeKoven Foundation, Racine, Wis. May 3. He led the devotions for a Quiet Day for the clergy at Dallas May 7.

Father Rowell gave a retreat for men from Grace Church, Chicopee, Mass. April 4-5 at the Monastery. On April 12 he preached at St. Peter's, Cambridge. He delivered a talk on the Religious Life at the Church of the Good Shepherd, West Springfield, April 16. He preached at St. Philip's, East Hampton, May 10. On May 22 he addressed a group of young people at the Church of the Epiphany, Dorchester. He sang the Mass and preached at St. Alban's, Cape Elizabeth, Maine, May 24. He conducted a Quiet Day for a group of young people from St. Andrew's, Framingham, at St. Elizabeth's, Sudbury, May 31.

Father Pulley conducted a retreat at St. Mary's, Peekskill, April 4-11. At the House of the Redeemer, New York City, he conducted a retreat for women Religious April 14-16. He sailed for England May 6.

Father Blaire of the Community of the Resurrection preached at St. John's, Bowdoin Street, at the High Mass May 3.

On May 30 the Confraternity of the Blessed Sacrament held its annual meeting in the Mission Church, Boston. Pontifical High Mass was celebrated before the high altar of the historic church filled to capacity. The Episcopal Theological School and Holy Cross Greek Theological School were represented, the former taking part in the Procession. Bishop Mallett of Northern Indiana was the celebrant. Father Taber of St. Mary the Virgin, New York City, preached the sermon.

* * *

St. Michael's Monastery
Oyama, Tochigi Ken, Japan
April 19th 1959

Dear Fr. Superior,

Thank you very much for your letter of April 1, written at Kingstree, S.C.

Community Chronicle

You might be interested to know something about the Centenary Celebrations of the Nippon Sei Ko Kai and the General Synod, before "The Living Church" issues a special Japan number in May.

The opening service of the Centenary in the afternoon of April 7th and the Holy Eucharist at 9.00 a.m. on the 8th were held in the Tokyo Stadium, The seating capacity is 6000 but the place was well filled. On both occasions, a long procession of clergy in surplices (without stoles) and all the active Bishops of the Japanese Church were in copes and mitres. Somebody remarked: "What will happen next!" for many people had never seen such a procession before. Mother Churches were represented by the Archbishop of Canterbury, Presiding Bishop of P.E.C.U.S.A., Archbishop of Queensland, Bishop of Manitoba, and the Bishops of Honolulu, Los Angeles, Indiana, and Korea, and numbers of former missioneries to Japan. The Presiding Bishop preached at the opening service and the Archbishop at the Eucharist. I do not know how many people made their Communion at Mass, but I know that twenty-four priests were moving constantly for thirty minutes or more in administrating the Sacrament to the people. The committee were aiming that offerings should be three million yen at least, but I have not heard the result. Both services were well conducted and left profound impressions on everybody who attended. An American visitor told me that she had never attended such wonderful and impressive services before, and that it was worth coming all the way from the States.

The Triannual General Synod met at St. Paul's University on April 9-11. I was delegate to the Synod for the fifth time and it was the busiest. However, it approved and affirmed the Proposed Prayer Book together with a new translation of the Psalter, Epistles and Gospels. The same Synod passed a resolution unanimously to thank the Liturgical Committee for their Labors. (Many people will never realize that this is a Catholic triumph of peaceful penetration.) I was re-elected a member of the standing Liturgical Committee. Our next work is to prepare for the printing of the Office Book, and to compile Propers of the Mass for Sundays and Feast Days, and also the extra Prayer Book Offices.

The Archbishops of Canterbury and Mrs. Fisher honored the S.S.J.E. in dropping in on the Monastery, Saturday morning, April

11th, for tea, on the way back from Nikko to Tokyo. This was arranged by Bishop Yashiro and Bishop Okubo. Frs. Kimura, Haratani and Appleton were here to entertain them. Fr. Appleton will write of the great occasion for Mitsuikai, with a photo taken by an Associate who happened to be here on that day.

Our architect, Tomada San, will be able to give us the first blue prints of our Tokyo house by the end of the month or early in May. He has been very much occupied since last autumn.

Obediently and affectionately yours,

John T. Sakurai, S.S.J.E.

* * *

St. Michael's Monastery
Oyama, Tochigi Ken, Japan
May 27th 1959

Dear Brother Paul:

First of all, I must answer your questions about the Japanese version of MISSA DE ANGELIS. It is not my work or Fr. Rose's.

When I came back from the States in 1933, my good friend Fr. Murata, showed me his own work and he and I tried it out by singing it together. I offered him some suggestions. We found money to print it in the autumn of the same year to be used for Christmas. A year later we printed Fr. Murata's MISSA MARIALIS and MISSA DE PROFOUNDIS. After the war the S.S.J.E. in Japan produced the second and third editions to bring them up to date.

Fr. Rose S.S.J.E. when he was visiting Japan, worked out, with the help of a Japanese friend the ROYAL MASS in Japanese. This was tried in the chapel of the Seminary in Tokyo for a few years, but is altogether abandoned now. It is no easy task to set Japanese words into Western Mass music. This is the true story about Japanese Mass Music. Fr. Murata is now retired so he is little known, but we publish his name on our music. So much about this subject.

Community Chronicle

At our Liturgical Committee meetings we are working hard every day up to 10 P.M. in polishing our new translation of the Psalter for the last time. At the next meeting we are scheduled to go over our new Prayer Book for the last time. We are anxious to publish the whole Prayer Book before Christmas. Our chief difficulty is to find enough money for publication, although it is not really and technically part of our work. Our Committee has a great deal more work to do in the next three years.

I have almost finished the first quarter of DAILY BIBLE MEDITATIONS. It is a big undertaking. I do not know how many copies we can sell, but it will be worth while publishing.

You want a Haiku or a Tanka. Every Japanese can write short poems it is true, but few people do and still fewer continue to do. I shall give you a Haiku, but it is not a good one though.

NO NO YURI NO
KAWORI YUKASHIMO
KẸSA NO MISA.

DURING MY EARLY MASS:
FROM THE FLOWERS OUTSIDE —
A DELICATE FRAGRANCE!

Affectionately,

John T. Sakurai, S.S.J.E.

(Translation of Haiku by Yasuko Horioka and Br. P.)

* * *

St. Cuthbert's S. A.

Dear Father:

I spend most of the day in the Mission Office and have done a certain amount of preaching. English Evensong is said or sung in part on Sunday evenings only, and during Lent I preached a course on doctrine. I was taken by car to Ntsiquo on Good Friday for the Three Hours. I gave eight addresses which were interpreted by

Theodore Noglass, a former St. Joseph's Boarding Master, and except for a few prayers the rest of the service was in Xhosa. During the prayer time after the addresses individual members of the congregation prayed *ex tempore* and at times with great fervor. The singing was unaccompanied and was generally good — Xhosa translations of well known hymns were sung e.g., *Stabat Mater*, 'Praise to the holiest' and 'Glory be to Jesus'. These were conducted by the churchwarden who kept time by waving his hymn book above his head. It was most moving to hear at least 200 Africans, in a small mud bricked, mud floored church on the South African veld sing their version of 'Glory be to Jesus' to the tune 'Caswall'. Over 20 small children decorated the altar step throughout the service and behaved well.

I had a mild adventure three weeks ago. I stood on a loose board just outside the chapel and immediately heard an angry hiss and on looking back I saw the raised, hooded head of a snake whose body was as thick as my arm. I had no weapon of any kind so I just stood still and with considerable relief I saw it turn round and disappear under the board again.

Brother Raymond S.S.J.E.

* * *

BOOK REVIEWS

THE MOVEMENT OF WORLD REVOLUTION. By Christopher Dawson. New York, Sheed and Ward, 1959. Pp. 179, cloth, $3.00.

THIS appearance of a new book from the pen of Christopher Dawson is most auspicious, coming as it does so soon after his assumption of the chair in Roman Catholic Studies at Harvard University. He is the first to hold such a Professorship. The event marks a milestone along the path of intelligent ecumenicity.

Prof. Dawson's latest book is written in the calm, objective, but still deeply penetrating style his readers have come to expect of him. He does not view "the Revolution" as a complex of Satanic machinations starting with Marx and Engels and furiously rushing to climax with the Kremlin's unholy war against God, the American home, and the private enterprise system. He sees it in perspective as one vast global upheaval, extending over the past four centuries, beginning with the breakup of Western European cultural unity, moving on to the age of discovery, the imposing of European suzerainty on Asiatic and African peoples, and the recent revolt of the East.

He is fully aware of the impact of these elemental forces on all fragments of a once united Christendom. In fact, he holds out some hope that Holy Church may find her lost unity in coming to grips with the crisis. The battle, as he sees it, will be won or lost in the Orient. Drawing a parallel with the record of the early Church which failed with both the intelligentsia and the peasants only to succeed, following the example of Paul, with the international lower-middle-class population of the great cities: shop keepers, artisans, merchants, and slaves. By analogy, Prof. Dawson suggests that the key points of Oriental Christianity will be found in the great urban centers like Calcutta, Bombay, Tokyo, and Singapore.

It is a highly stimulating breath of fresh air that he brings to the concept of world revolution.

S. T.

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APPROACH TO PRAYER. Herbert van Zeller, O.S.B. Sheed & Ward. $2.50.

EVERY fresh book on prayer raises great expectations, which are heightened when Dom van Zeller is the author. All he says is full of sympathetic understanding, encouragement and sound advice born of knowledge and experience. He points out well that every attempt at prayer is pleasing to God; that all attempts are probably better prayer than the soul knows; that virtues are not so much effort after failure as those implanted in us by God which prayer will cultivate; that prayer in the soul stirs up and reflects the love that God himself is and which he has given, so that when we pray to God we are loving him and this energy of love is to end in perfect consummation and bliss both in body and soul; that devotion without sound doctrine is universe and may be a dangerous practice. He insists that the supreme faculty over prayer for which we are responsible is the will and that if it is offered with unremitting faithfulness God will take care of the rest. Perhaps the chapters on the effects and protections of prayer may be singled out as especially useful, particularly what is said about the paramont necessity of renunciation. This volume would require a considerable theological background for its full appreciation, and in some places assumes acquaintance with a spirituality at home in the catholic faith which somewhat reduces its scope. All is so valuable that we venture to hope the author may some day direct his brilliant gifts on an exposition of prayer needing less technical knowledge than the man in the street and Christians not under the jurisdiction of the Holy See possess.

THE PARADISE TREE. Gerald Vann, O.P. Sheed & Ward, $4.00.

ANY Christian at whatever spiritual level will enjoy this book with much profit. It goes behind holy scripture to unfold the universal myth underlying all religious, where 'the hero leaves his home to set forth on his journey into darkness, and find at last light and life,' the longed for *summum bonum* of every living soul. This sets the Christian revelation against the widest background and by that helps us to realize man's instinctive searching after God; to recognize how great things God has done by taking

our nature upon him to answer man's yearnings with that life which God alone can not only give but give more abundantly. All this is luminously set out by pointing to our Lord as *puer aeternus,* possessing everlasting youth as 'the eternal Child' of Keble's hymn. But this *puer* is transfigured by the theology of the cross. He shows the physical qualities of agility and grace combined in youth, and psychological qualities — the maturity, experience, wisdom — of "the flower of age," "the ancient of days". The reader will find all the traditional stories of man's searching after God drawn together in the life of Christ, found not only as a pattern but as the very means by which the Christian soul is to be 'built up in him.' This formation of the life of Christ in his members occupies two-thirds of the book. It is by the presence of Christ in 'the church which is his body' that his members through sacramental life take into themselves all the action of God's redeeming love given in the sacred passion and completed 'by the coming of the Spirit upon the apostles at Pentecost.' This section is a lucid exposition of the Western Mass with its age-long words expressing the most satisfying devotion in worship for, properly understood, it contains and re-enacts the whole work of man's salvation. This may seem alien to the experience of some Christians but almost all liturgies now in common use are based on the framework of Gregory the Great so that the parent theme of liturgical worship keeps true to type though in some details considerably disguised.

'The Paradise Tree' reaches from Eden to its counterpart, whose 'leaves are for the healing of the nations, and on this earth in "the whole world's midpoint" there is the redeeming Tree on which all the great love of God has been made available for our eternal salvation in Christ Jesus.

In addition to wide references to catholic writers the author has laid under contribution a generous number of those not within the Roman Communion. In any reprint Minucius Felix (p. 21) could have his right name; in Note 1 (p. 109) the Psalm number should be cxxii; and it is the subdeacon (p. 279) who holds the paten at High Mass.

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Apoc.XXI·iii

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

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